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from that time forward all their individuality and influence. Yielding to the supremacy of the Romish Church, they replaced Plato and Proclus by St. Augustine and St. Gregory. The most brilliant of all the Irish masters is evidently Scotus Eri-gena, who was also destined to be the last. Our sketch must end with him; for his school, which had shed so much glory over the Western world, loses its very name, and is merged forever into the Latin schools.

ART. VI. — 1. *Neue Beiträge zu dem Geist in der Natur.*

VON HANS CHRISTIAN OERSTED.

2. *Hints towards the Formation of a more Comprehensive Theory of Life.* By S. T. COLERIDGE.

3. *Vital Dynamics; the Hunterian Oration.* By JOSEPH HENRY GREEN, F. R. S.

4. *Humanics.* By T. WHARTON COLLINS. New York: D. Appleton & Co. 1860.

5. *Glimpses of the Heaven that lies about us.* By T. E. POYNTING. London. 1860.

THE tendency of modern science is to the revelation of nature as pervaded by a principle of life which gives unity to the whole. The laws of nature are seen to be, not generalizations of separate phenomena, but expressions of a creative idea. The order and wisdom of the universe are not abstract terms, but embodied facts in every province and part thereof. Life itself is not the result of organization in any sphere, but precedes the organization, and determines what it shall be. Thus Oersted writes: —

“However much objects may differ from one another, still a deeper investigation discerns a common nature in them all. We find the same law of organization in the whole animal kingdom, in spite of the greatest and most varied difference in their external form and internal structure. We meet again with this same unity in the vegetable kingdom, where a fundamental investigation of some few organizations is sufficient to give a deep insight into its nature. In a further investigation, we find

one point of unity common to the animal and vegetable kingdom ; yet even this is only part of a higher unity, until the mind is lost in one fundamental unity of the whole of nature which we encounter in whatever direction we turn. Every well-conducted investigation of a limited object discovers to us a part of the eternal laws of the Infinite Whole."

In the same spirit, the oration of Mr. Joseph Henry Green, delivered twenty years ago before the London Royal College of Surgeons, claims for the laws of nature that they are more than a generalization from particulars, and urges that "the contemplation of nature is other and more than a description of appearances, a *catalogue raisonné* of facts, or a *memoria technica* of phenomena, formed by generalization and classification." There must be "the impress of intellectual unity" to render a fact something more than "an appearance or impression on the senses"; and the discovery of any great law of nature has always had the character of "a revelation, as by a flash of divine light, of the *legislative wisdom* of the Creator."

It was this legislative idea which governed Hunter in the preparation of his Museum, and enabled him to present the different facts of living nature as products of "a law of life," of a power *anterior in the order of thought* to organization.

This presentation of life as an "Idea" is in harmony with Coleridge's philosophy. His essay was undoubtedly borrowed from Schelling, but it was so appropriated by the borrower that it belongs equally to himself. It makes life to be not an objective fact, but a process, which supposes a universal and a limitative power. It is not the result of atomic action, but is "a tendency to individuation"; — the power which unites a given *all* into a *whole* that is presupposed by all its parts. This tendency culminates in the individualization of man, the perfect whole, presupposed by all the previous manifestations, — man as an intellectual, social, and free existence. All physical phenomena are manifestations of one principle of life. The structure is not a cause, but an effect. It is not our purpose to defend this theory of life as "individuation," yet, when fully apprehended, we cannot but regard it as the most comprehensive statement that has been given. Mr. Herbert Spencer objects to it, on the ground that it does not refer so much "to the phenomena constituting life, as to the formation of

those peculiar aggregations of matter which manifest life." He gives, as his own definition, "the continuous adjustment of internal to external relations," which seems to us that view against which Coleridge protests, whose object is to go behind phenomena. Adjustment is simply one of the phenomena that accompany life everywhere, but it is not life. Mr. Spencer further objects, on the ground that Coleridge's definition includes crystallization, and other phenomena generally considered as not vital. But this is its comprehensive and universal claim, that all nature comes under the domain of life. The crystal is not an amorphous and unrelated object, — an intrusion into the domain of life. It exhibits the action of the same great law. As an exhibition of the uniform working of the Creator, Coleridge's is a valuable and helpful statement, and embraces within itself the "adjustment of internal to external relations," as the effective cause includes all the functions and instruments essential to complete its action. It is only a truism to say that life manifests itself in functional adaptations; and it is only to yield to an impression of the senses to take the phenomena of the mineral kingdom out of the category of a living nature.

The last word of modern philosophy in the sphere of Physics is, that all forces are "correlated"; that in fact there are not many separate *forces*, but only one, a self-identity of dynamic power reappearing in a different form after it has become expended in a previous one. The most remarkable feature in the unfoldings of physical science is, that it seeks to demonstrate, in all the complicated appearances of mechanical, chemical, muscular, nervous, vital, and mental forces, but *one force*. This is the verdict which the teachings of Bunsen, Oersted, Faraday, and Carpenter must necessarily lead us to give.

To the same purport is Mr. Poynting's "Glimpses of the Heaven that lies about us." With him all the various forms of the creation are but tokens of God's thought of man, — "that all things refer to him, that in every other creation, in every other working throughout vast nature, the Father is thinking still of him, looking still to him." In all organic forms God "foreshadowed him, and hinted what was

in his thought." And he sums up the whole in the following words: "I rest, then, with the conclusion, that all the physical actions proceeding in plants and animals are the same chemical and electrical actions that we have seen before in inorganic nature, controlled and modified by the simple action of the all-present God, carrying on in the various organisms the work of his perpetual creation." The point of view which this book takes is noteworthy as a fuller illustration of life as an "Idea." Man is not merely a higher animal, the apex of the great pyramid of animal life, but he is "the archetype of the organic creation." And the practical lesson to be drawn from this view is thus stated:—

"Who has not felt sometimes, when contemplating his own relation to the animal world, a certain uneasy feeling of degradation, a certain shadow of doubt, whether man was not, after all, only a higher kind of animal, *modelled from the animals*? We now see that it arose from our beginning at the wrong end. We thought of the lower animals *first*, and then of man as related to them. We see, however, that, in the mind of God, man stood first, the great archetype, to be created for himself, and his body for his spirit; and then the animals came as shadows, and imperfect types; *they* taking glory from him, not *he* degradation from them. The Creator *lifts off perfection after perfection* from the higher forms in order to produce the lower."

We regard this view of the unity of life as a great gain in the sphere of practical religious recognition of the phenomena of the external world. It is an immense advance over the naturalism of the preceding period,—over the low, sensual theories which have dominated too long in the minds of physicists and naturalists of the so-called "Inductive School." It bridges over the supposed chasm between physics and metaphysics, and might take as its motto the saying of Giovanni Battista Vico: "*Physica sunt opaca, nempe formata et finita, in quibus metaphysici veri lumen videmus.*" He who would reduce the method of Bacon to a generalization of particular facts sadly mistakes the tenor of his teaching, which is to deliver the human mind from all the different idols, that it may discern "*divinæ mentis Ideas*," "*signaturas atque impressiones factas in creaturis.*" And Cuvier speaks

as a true metaphysician no less than as a naturalist, when he says: "Celui, qui posséderait *rationnellement les lois de l'économie organique* pourrait réfaire tout l'animal." It is this principle of unity of life, rightly apprehended, which will enable man to feel himself most intimately allied with all organisms, both animate and inanimate, and yet to be preserved from that abject materialism which makes him only a clod of earth, a process of vegetable or animal growth, a perishing phenomenon of time and sense alone.

The idea of a Creator who is essentially One presupposes that the remotest spheres shall express and typify his attributes. The same lineaments must be reflected, however dimmed and shaded they may appear. The outer must be in harmonious grouping with the inner circles of manifestation. The end for which all was created, the one thought, must live in the minutest part, and embody itself in each series, and in the whole infinite multiplicity and multiformity of detail. This stamp of the Divine features must be in the utmost limit of the serial progression, in rock, in mineral, and in each grain of sand. *There* must be, equally as in celestial or heavenly spheres, order and use;—in a word, the one life. It takes an outside, a *figure*, so to speak, from the limitations of the natural spheres, but in all there are immanent the same divine characteristics, because conformed to the one idea. Nature is thus a repository of the Divine Wisdom, and the remotest boundary is pervaded by the same essential life. Thus the science of to-day marches in the direction pointed out by Schelling, when he says: "The highest perfection of natural philosophy would consist in the perfect spiritualization of all the laws of nature into laws of intuition and intellect. The more the principle of law breaks forth, the more does the husk drop off, the phenomena themselves become more spiritual, and at length cease altogether in our consciousness."

The idea or law precedes all the phenomena, and descends to the outermost limit, the mineral kingdom, that, becoming there a basis in ultimate forms, it may reascend and fill each sphere with related and corresponding forms. Thus each lower prophesies, and prepares for, the higher. And should the hypothesis of Darwin prove true, it would be of little im-

port in regard to the doctrine of one animating principle of life. Each series of progression is still expressive of the architectural idea. Crystallization prophesies vegetation ; galvanism, sensitivity in plants ; and this, excitability in the animal system. In the tree a foreshadowing is given of the human form itself. It is stationary and rudimental man, embodying in its sphere all it can of the one life. Its roots are a heart, its leaves are lungs, its stem is a vertebral column, its sap is blood. In bondage to the lower, it cannot be detached from the soil ; but it reproduces itself by seed, it assimilates to itself nourishment, and falls back again, at last, into that bosom of nature from which it cannot be separated and live. It has not become an individualized receptacle of life.

It would be but the reproduction of scientific classifications of progressive animal forms to show in detail how organs are successively evolved, and how the various steps are taken toward integration and perfection in the human form, with no chasm in nature, but an ascent from grade to grade, each comprehending in itself the whole previous gain of faculty, and completing what the preceding prophesied. The one divine idea pervades all, from the first moving of the spirit of life. Man is thus the true microcosm. He has a body in which the phenomena of mineral, animal, and vegetable organisms manifest themselves ; but there is also attained in him freedom from passive subjection to sensational and animal influences. In him the highest degree of inward intensity coexists with outward individuality, and life exists for itself. In him the idea culminates. The old fable says " that Momus looked on the animal creation, and said thoughtfully : ' Every beast resembles some one god or goddess, but which is the image of them all ? ' Then Prometheus formed man, and answered : ' Behold him.' " " Have we," says Agassiz, " a mere complication of organs in these animals ? No, we do not trace mere material phenomena ; — we trace thoughts, and *not our thoughts*, but the thoughts of God, the Creator." Thus does science emancipate itself from the idols of the human understanding, and give us the true " Baconian induction."

Nature becomes not only humanized, but is made divine,

when man is regarded as the archetype of all existences, when she is seen to have been, from the first, striving to give birth to man, and to perfect the one universal form. This perfectness is not in any particular organ, but in an equal balance and an harmonious play and inter-adaptation of all. Man is subordinate to no animal instinct or organic exaggeration, but has freedom and reason, and can attain to a true personality. Every being that is on the animal plane alone is the slave of some partial organism or some local preponderance of faculty, as exhibited in the declension from the human form. The hare has wonderful quickness of hearing, but he is enslaved to his sensitive ear by timidity. In the shark the jaws protrude, and govern him through his voracious appetite. Each animal purchases its peculiar characterizing perfection, or instinct, by subjection to some propensity which renders all intelligent choice impossible. The rounded and developed human brain indicates the equilibrium of man's faculties, and measures his freedom from subserviency to outward excitements and animal greed. He is lord of the creation, lord of himself, and image of the Creative Lord. In him the creation returns to Him who is essential wisdom. It is all pervaded by the one life; it is not a heap of disconnected existences, but a divine whole, descending from the Creator and ascending to Him again. Swedenborg thus enunciates this crowning truth of modern science: —

“Man was so created that the divine things of the Lord may descend through him to the ultimates of nature, and from them may ascend to Him; so that man might be a medium of union between the Divine and the world of nature. In his body the arcana of the world of nature are repositied; the hidden property of the ether in the eye, of the air in the ear. The very changes of state are throughout in the touch; and things still more hidden would be perceived in his interior organs, if his life were according to order. The first men made whatever they apprehended by any sense a medium of thinking of the Divine, and hence received a celestial delight from things worldly and terrestrial. And the inferior and ultimate things of nature appeared before their eyes as if they were alive; for the life from which they descended was in their internal perceptions, and the objects presented were the images of that life.”

The best interpreter of Swedenborg, Wilkinson, reproduces this statement in a few words that give a *résumé* of the whole doctrine: "The Divine Father has prepared his universe for the spiritual education or sustenance of all his children, and this end generates the very potencies of man. The great movement of the universe enters his body, and becomes his constitution. The world lives in him, and fits him to live in the world. Not a stone, or a plant, or a living creature, but carries up its thread into his loom, there to be wound into human nature." To this view, which, rightly apprehended, gives us back again more than the vivid representations of mythological and polytheistic ages, there is opposition only from that science which regards material phenomena alone, and that ideal philosophy which deals solely with abstract metaphysical notions. Much of theology is a philosophy of this class, dealing with the Creator as an absolute void, out of time and space and humanity, who is to be conceived of only as the negation of all positive and real existence. He is the Indefinite, and not the Infinite; the Abstraction, and not the Fulness of all Life. Science, recoiling from any view of law but as a generalization of particular facts, has tended to materialism; while theology has dealt for the most part in vague, lifeless metaphysical terms, and given but the shadow of a creative and indwelling Power in the universe. The vast machine, enclosing within it potential germs of growth and forces to be developed, was set in motion, and this pitiless whirl was called God,—a formless, substanceless notion, to which all adoring epithets were applied, but in which there was no vital reality. Hence Schiller, in his "Gods of Greece," laments that

" All these blossoms, late so fair, have perished,
Scattered by the North's ungentle blast;
While one great Supreme is only cherished."

Considering this as a protest against what Oersted calls "the soulless comprehension of the Unity," we can fully sympathize with the poet's view. A mathematical oneness is not unity, and an adulated abstract essence is not a living God.

At the present time the evidence of a vital unity pervading the whole of nature is to be found in physiological materialism

itself. We are willing to concede that there is an orderly series from a primal nucleus to star and man ; that a nucleus of some sort is the central fact of all organization ; that there is an advance from nucleus to laminæ ; from laminæ to organs of reception ; from these to organs which assimilate, digest, respire, feel, and think ; and that the study of human embryogony is the study of the whole animal kingdom. We gladly recognize, in all this, proofs of the assertion that man is the "representative of all forms, and the aggregate of all uses." We fully perceive how we are related through a progressive order with each object in the whole material universe. For when we see that one idea dominates all the infinity of detail, from the simplest nucleus to man, we must own that there was a presiding thought. The theory of final causes is not the limited and special hand-to-mouth system which it is too often represented to be. An orderly, symmetrical, and systematic arrangement, irrespective of particular uses and adaptations of one and another individual object and organ, answers the highest demand of our intelligence. "If the laws of our reason," says Oersted, "did not exist in nature, we should vainly attempt to force them upon her ; if the laws of nature did not exist in our reason, we should not be able to comprehend them." To trace a measured and uniform progression, which is in all its parts comprehended, summed up, and perfectly represented in the final object, is to prove unity of design and unity of pervading life.

This unfolding of unity is not due to science alone or to revelation alone, but each has co-operated with the other in the grand result. Without the scientific basis, the religious conviction is liable to remain vague and undefined. "Let it be observed," says Baden Powell, "that the belief in the Divine Unity has advanced with the advance of sound inductive science. The ancient philosophers had no principles of analogy to connect one class of facts with another. They imagined nature in general to be given up to almost total anarchy, and the universe an arena for the perpetual combat of conflicting elements. From the universal unity of plan has been derived our rational proof of the unity of the Deity."

We find, as to the unity of life, a wonderful unanimity of

statement among the great spiritual seers, in all times and lands. George Fox speaks of coming up into that state "in which the admirable works of the creation and the virtues thereof may be known through the openings of that divine word of wisdom and power by which they were made. Wonderful depths were opened unto me ; but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being." In like manner the Hindoo sacred books are full of statements which in their wild grotesqueness give significant hints of the all-enfolding truth.

"Originally," says the Rigveda, "the universe was soul only. The soul created fire, air, sun, moon, herbs, trees, &c. They came to the soul and said : 'Grant us a form wherein we may abide and eat food.' He offered them the form of a cow, but they refused it, as not sufficient ; then a horse, and finally a human form. Then they exclaimed, 'Ah, wonderful!' Therefore man is the perfection of form. The soul bade them occupy their respective places in the form. Fire, becoming speech, entered the mouth ; air, becoming breath, entered the nostrils ; sun, becoming sight, penetrated the eyes ; space, becoming hearing, entered the ears ; herbs and trees became hair, and filled the skin ; and moon, becoming mind, took possession of the breast."

Thus is echoed to us the truth, which science establishes to-day, that the creation is a living unity ; that man's being responds to every tone in the mighty harmony, and that every form is typical of him. He is not merely the highest in a line of unfolding powers, but he is the culmination and *résumé* of all. Science demonstrates what poetry and religion have intuitively discerned. And in doing this, an essential human want is supplied. What real bond have we that attaches us to the external world ? Is the relation only casual and arbitrary, or is it universal and divine ? The handwriting of God in nature is not a multitudinous scrawl of separate words, but a connected history, a poem, the work of a spirit of unifying life. This is the central idea of the Egyptian nature-worship, wherein every animal, every living object, was adored. This is the key to all mythologies, to systems of astrology and alchemy, to doctrines of transmigration, to primitive pantheism.

The universal life streamed in upon the childlike spirit of the early world. Its forms attracted and absorbed humanity. The stars beckoned, the lightnings flashed a recognizing gleam; the sky above silently implored; and the sea below allured to its depths.

“Canst thou, unmoved, that deep world see,
That heaven of tranquil blue,
Where *thine own face* is beckoning thee
Down to the eternal dew?”

“She spake to him, — she sang to him, —
Then all with him was o’er, —
Half drew she him, — half sinks he in, —
He sinks to rise no more.”

Man was overpowered by the life of nature, and sank helpless in her grasp. Our very language in use to-day testifies to this insight of the old world into the unity of nature. With the alchemists, the planets and the precious metals had the same signs, as the sun and gold; the moon and silver; Mars and iron; Saturn and lead; Mercury and quicksilver; — a nomenclature still retained. These planets and metals were identified with the different temperaments of man, and so his fate was intertwined with the stars in their courses.

It was necessary, no doubt, that man should be redeemed from this exclusive thralldom, which had degenerated into a slavish and unmeaning superstition, and that he might attain to an individual, and free, spiritual development. For generations now he has looked upon nature as a dead and wholly extraneous creation; he has manipulated her substances; he has analyzed her materials; he has described and classified her forms; he has passed her elements through his crucible; he has beaten to impalpable powder her hardest minerals, and exhaled her rocks into gases lighter than air. The beds of ocean and river have been rifled of the peaceful forms that were buried as if to be eternally hidden from man. And the word which every form, animate and inanimate, utters, is oneness of life, — the first word which humanity proclaimed as it wonderingly gazed upon earth and sky, — one all-pervading power. The pantheistic dream is dispelled, and also the view of nature as an inert congeries of atoms unrelated to man,

except so far as he can make them subserve his temporary ends. Matter is no longer a foreign element, which its Maker strives, with varying fortune in the contest, to shape and bring into subjection to his will; it is no longer the theatre of anarchic and disorderly objects, which have no commanding idea or law; but it is the printed book wherein the Creator has set down his thoughts and given forth his word. Nature is the manifestation of spirit, and organization is the record of its presence and its power.

For the cry of pantheism that is sometimes raised at this view there is no foundation. A writer the farthest removed from any such tendency, Tayler Lewis, discriminates justly when he says:—

“It is *impersonality*, and not the pantheistic idea, that annihilates all religion. There is a Scripture pantheism; there is a true sense in which ‘God is all and in all’; there is a true sense in which it is said, ‘In him we live, and move, and are’; but this recognizes his personality and our personality as all the more distinct, from the very fact of the inter-subsistence. We may believe that ‘God is all,’ if along with it we cleave to the truth that this great One and All, as we may call him, does truly think of us as finite beings, that we are truly present to that Eternal Mind, lying in it, embraced by it, but still as personalities, the finite images of the infinite personality, and treated as spiritual persons, not as mere links in a physical system or an endless chain of things. We may indulge in any views of the divine infinity, of the universal life, of the one all-embracing thought, and yet feel that our almost infinitesimal unity is as distinctly recognized as though it had been alone with God, the only act and object of his creating power.”

We need, most of all, to be brought near to God, by the pervading feeling of unity and omnipresence. We are very far removed from losing our own in nature’s life. A speculative pantheism may be held by a few, but it is foreign from the whole genius of modern thought. Science must be redeemed from atheism before it is to fall into pantheism. Man cannot sink again his personality in an impersonal ocean of surrounding and all-engulfing being.

It is this principle of unity of life that Swedenborg unfolds in his doctrine of “Correspondence.” It is a necessary result. A truly scientific exposition of nature must be an expo-

sition of the spiritual nature of man, and the attributes of God. "The soul is the type of the body," says Mr. Collins, in his comprehensive and thoughtful essay on man, "as God is the archetype of the soul." All science is thus comprehended in the one science of sciences, Theology,—not a science of God as a metaphysical essence, enthroned in some far-off region of space, to whom flattering titles are to be assigned, but of him as revealed in humanity, in social order, in all forms of life, in all objects of the material world, in all souls,—including all epochs of time, and all generations of men, and thus including, above all, as a deeper insight will acknowledge, the ancient sacred books which we fitly and reverently call the Word of God. If theology is to be other than a cobweb of metaphysical speculation, here lies the road in the recognition of one life, "to which the whole creation moves."

This idea of one life pervading and upholding all parts of the creation excludes the notion of identification of the Maker with the objects he has made. If there be only one life, it can have no parts. There can be no such thing as any object being a part of God. That which is equally in all cannot divide itself into parts. Individual objects do not by aggregation compose a unit, but they exist because there is one life in all and in each. Natural objects are not stereotyped letters, but, as one has said, "gesticular expressions" of nature's inner life. Agassiz rightly calls them "thoughts of the Creator,"—the great THINKER. They express his wisdom according to the adaptation of form, or their organization fitted to embody life. The Bible calls man, the highest embodiment, "God's image." Yet man is simply a monster, an exceptional enigma, until he is shown to be no isolated manifestation of life, but related to all other forms, and united with all in one harmonious bond, centred in a living whole. Any object having the life itself would exclude all other objects, and there can be no monopoly of the universal life. The highest archangel is no more the life than the minutest nebulous film. In both the one life equally dwells, for they are both recipient forms, and those forms express their relations with each and all objects in the universe.

In order, then, to preserve man's spiritual personality, we

must establish the fact of his spiritual organization, substantial and real, which shall bear the same relation to the spiritual world that his bodily organization does to the natural world. The earthly organism of all beings decays and is metamorphosed into other forms, and will circulate in nature's currents till the end of all material things. The same material enters, has entered, and will enter, again and again, into innumerable existences. It is held by each but for a passing moment, and then is gone. It is organic form that enables matter to manifest life, and life is not in the matter itself. In order to live as a spiritual being, man must have an organized spiritual form. Grant this, and when the material form perishes, there need be no speculation as to his being merged, on the one hand in matter, or on the other in the One Life, God. With this idea of a spiritual organic form, as the prerogative of man, who is the link between the natural universe and God, and who mediates between them, — upon whom descend, and from whom ascend, "the celestial forces," — we may assent to all that is said of the "Over-soul," of the universal life, the one creative and immanent energy, without denying thereby our own personality, our own immortal, individual destiny, and without identifying and confounding the Creator with any part of his creation. It is the doctrine of forms that science now struggles to unfold. She utters many a stammering word, but all tendencies centre there, and it will be fully spoken at last. Admit the reality of man's spiritual, organic form, and oneness of life may be held as well as individuality of person and immortality of existence. The same life manifests itself in us through all material changes; it dies not with the body's death, it rests not in its grave.

We cannot fear, for a moment, that parts will be identified with the One that dwells equally in all, that phenomena will be merged in the Life that produces them, or the organic manifestations in that which upholds them. Yet if they were so identified, this would not be so harmful as that material and atheistic view which prevailed among the natural philosophers of a preceding age, and from which even Christian science has not been exempt. We have seen, repeatedly, the phenomenon of a naturalist who could escape from the charge of atheistic

views of nature only by a happy inconsistency of faith. His faith was one thing, and his science another, and between them was a vast gulf from whose edge he recoiled with instinctive dread. His religious faith imported a God into his science. To him all nature was a dead husk and an unmeaning scroll. He found no God there, and asked to find none. He was content to believe that it was said on good authority, that He did once create the world. He would ever after take it for granted.

While the naturalist has often excluded God from his creation, so have too many of the so-called theologians of the schools. One has sought after the simplest material substance, and another after pure metaphysical essence; one has immersed himself in phenomena, which, the Apostle says, pass away, and another has sought to raise himself by his own ears into a higher sphere; one has collected concrete husks, and another abstract qualities; one has aggregated together heterogeneous masses to make a unity, and another has sought to dissolve and analyze an uncompounded unity. How could they arrive at truth, if God be the most complex of all forms, and nature the most simple, when the Deity was regarded as a barren simplicity, and nature as a perplexing multiplicity? God must be studied in his poem of the world, as we would study a poet in his work. The world is his epos, or epic, or word. Therein is his mind, his plan revealed. Shall we think to interpret it by counting the lines, and taking one by one the letters from the page? Shall we look only at one or another page, and judge of the whole by single verses? Shall we understand the poet *out* of his work, by hunting up his birthplace, by describing his lineage, and analyzing his mental powers? Surely not. We must be pervaded by, and baptized in, the spirit of his work; we must enter into that living thought which gave birth to every recorded word and every act; we must catch the tone of his inspiration, and in us the forms therein set down must live again. God imparts to none but receptive spirits the genesis of his creative power. He who would distil life from the rock and the earth, must carry life with him to his work.

Of what is wholly external and heterogeneous, we can really

know nothing. If there were not one life in all, our knowledge would ever be null. We know a thing only by its reflecting our own mind; only as it comes into such relation with our intellectual being that the same ray of light passes through us and it. We see the same vitally operating principle in us and in the object itself; we are intermediate between the spiritual and natural world, and they become in us one. Nature is the best treatise of logic that can be found. There is reason there, and so as we are conformed to reason, we understand something of her teaching. Nature is a phase of the one spiritual life, and we can interpret her because she is comprehended within our own being, and is not something separate, alien, and alone. All true knowledge of nature is the inshining of spiritual light. If we would know then the creations of a living God, we must share in that life which animates them and flows through them.

The recognition of unity of life in the infinite diversity of manifestation is opposed, on the one hand, to a system of dead and abstract laws, and on the other, to an arbitrary and lawless interposition to remedy and supply special defects. It is a perpetual creation according to an overshadowing and indwelling Idea, and not "*vestigia*," or footmarks where the Deity *has been*, but where there is no need of his immediate and inflowing presence. The living God does not sit apart as a director to that machine of the world which he contrived at some era long since in the past. He has no delegated agents with life in themselves, continuing in action after he has withdrawn from the scene. A living unity can admit of no theory of physical development by inherent and necessary laws, though it can gladly acknowledge the physical order of appearance. The author of the "*Vestiges of Creation*" plainly states the irreconcilableness of the view of the Creator of the universe as "only an Author of laws," with the idea of Him as "the immediate Breather of our life." It is a chasm which cannot be bridged over; and the repugnancy of the moral sense to such a chasm should insure its immediate rejection, even as we would reject a mathematical theorem involving the postulate that a part was greater than the whole. It does not seem too great a demand upon any proposed system of the

creation, that it should not conflict with the deepest needs of the spiritual being; that it should leave no chasm between the past and the present; that it should exhibit one ever-present and ever-acting living potency. The fossil tracks of an animal are but a poor substitute for the living, present, physiognomical form.

In a system of delegated laws there still remains the difficulty of bringing the Creator into *rapport* with his creation. He comes into it only as the first of the series of physical changes. He impinges upon his work as an external force, and is not its ever-inspiring life. Everywhere is death, successive change in matter, mechanical addition of organs, and not a reception of the One Universal Spirit. It is only to the lower understanding that oneness is secured by the development-theory that the simplest type gave birth to the type next above it *ad infinitum*. The smallest infinitesimal advance from one species to another is as impossible to conceive of, except as proceeding from a direct Creative Power, as the whole distance from vesicle to man. It is but a juggler's trick of deceiving the senses by diverting them. The bond of unity in all material things is not that of physical succession, but of spiritual participation in the one life. They have a contemporaneous existence as the expressions of an Idea, and are held together by a living bond, and not by a slimy descent. Because it is brought by its organism into relations with the whole, each object has existence. The whole life is in the least molecule as fully as in the central sun; in the sponge, as in the human brain. There is but one organ though many varying pipes, and one air-chamber supplies them all;—

“Organic harps diversely framed,
That tremble into thought, as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each, and God of all.”

All things are vitally associated, not aggregated together; their genesis is a spiritual creation according to a Divine Idea, and not an improvement by infinitesimally small additions of organic functions, getting foothold where and as they can establish themselves. Man is the great archetype, not because

one species had advanced a little upon the preceding, and so imparted something of its resemblance, but he was the end contemplated. He has a blood-relationship to all objects in nature. The one life flows in all veins. "The Divine," says Swedenborg, "is in all and everything, still there is nothing of what is divine in itself in their esse; for all is *from* God, but is not God; and being from God, his image is in it, as the image of a man in a mirror, in which the man appears, but still there is nothing of the man in it."

- ART. VII. — 1. *The Causes, Principles, and Results of the Present Conflict. A Discourse delivered before the Ancient and Honorable Artillery Company, on its CCXXIII. Anniversary, June 3, 1861.* By S. K. LOTHROP, D. D., Pastor of the Brattle Square Church, Boston. Boston. 1861. pp. 70.
2. *Wars and Rumors of Wars. A Sermon preached at the Union Church in Groton, Mass., on Sunday, April 21, 1861.* By the Pastor, REV. EDWIN A. BULKLEY. Cambridge. 1861. pp. 16.
3. *Our Sacrifices. A Sermon preached in the West Church, November 3, 1861, being the Sunday after the Funeral of Lieut. William Lowell Putnam.* By C. A. BARTOL. Boston: Ticknor and Fields. 1861. pp. 23.
4. *The Lessons of our National Conflict. An Address before the Alumni of Yale College, at their Annual Meeting, July 24, 1861.* By JULIAN M. STURTEVANT, President of Illinois College. New Haven. 1861. pp. 21.
5. *Patriotism and the Slaveholders' Rebellion. An Oration.* By C. S. HENRY. New York: D. Appleton & Co. 1861. pp. 34.
6. *The Rebellion: its Latent Causes and True Significance. In Letters to a Friend abroad.* By HENRY T. TUCKERMAN. New York: James G. Gregory. 1861. pp. 48.
7. *Cheap Cotton by Free Labor.* By a Cotton Manufacturer. Boston: A. Williams & Co. 1861. pp. 52.